DOCUMENT RESUME

ED 108 829 RC 008 636

AUTHOR Turner, Allen C.
TITLE The Kamunts Project: A Great Basin Application of Vicos-type Research and Development Anthropology.
PUB DATE 1 May 75
NOTE 16p.; Paper presented to the Western Social Science Association (Denver, Colorado, May 1, 1975)

EDRS PRICE MF-$0.76 HC-$1.58 PLUS POSTAGE
DESCRIPTORS *American Indians; Anthropology; Cultural Background; Development; Feedback; *Identification; *Intervention; Migration; Models; *Research Methodology; Reservations (Indian); Social Change; *Social Problems; Speeches
IDENTIFIERS *Project Kamunts; Southern Paiutes

ABSTRACT

An attempt to apply the broad principles of Holmberg's 1958 research and development anthropology in a social and environmental context, the Kamunts Project involves a Southern Paiute community. Utilizing Holmberg's methodology of contextual mapping and strategy intervention, Southern Utah State College (SUSC) is participating as technical advisor in the clarification of social problems, the search for program funding, and the organization and administration of special developmental projects on the Kaibab Reservation in Arizona. Initiation of the Kamunts Project involved informal socializing, attendance at formal tribal meetings, consultations with the Kaibab Tribal Chairman and Planner, establishment of a pilot project, and development of a research library. The social problems identified involve maintenance of the social and cultural continuity of the Kaibab community via prevention of outmigration. Interventive attempts to alter this situation include SUSC assistance in a restoration project on the reservation, establishment of a museum to house restoration finds, and coordination of the museum with a teaching facility for purposes of promoting bilingual approaches to Paiute myths. At this point (1975), the project is experiencing success except for the fact that it is very much in need of additional funds. (JC)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED108829

RECEIVED
JUN 5 1975
NMSU
E.R.I.C.

The Kamunts Project: a Great Basin Application of Vicos-type Research and Development Anthropology

by

Allen C. Turner
Assistant Professor of Anthropology
Southern Utah State College
Cedar City, Utah

Paper presented to the Western Social Science Association
Denver, Colorado

May 1, 1975

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

Quote only with author's consent, please
Permission granted to ERIC
2 June 1975

RC008636

A. Introduction

The Kamunts Project is an attempt to apply the broad principles of Holmberg's (1958) research and development anthropology in a social and environmental context significantly different from that in which the model originated. If the approach developed in the classic Cornell-Vicos project has validity it is in its non-specific applicability. The Kamunts Project is, according to Dobyns (1975), the only documented application of the approach outside of South America.

In this paper we will describe (1) the role of Southern Utah State College in the Kaibab-Paiute context, (2) show a modest refinement of the Holmbergian R&D model and (3) describe our application of it in a Southern Paiute community.

B. Project Description

1. The Southern Utah State College Role

Unlike the Vicos project in which Cornell University assumed the role of patrón to the indigenous Andean population our involvement with the Kaibab is limited to that of technical advisors, a role defined for us in consultation with the Tribal Chairman and Tribal Planner. We seek no dramatic revision of Paiute life on the scale and scope of the Vicos project. We have no interest in supplanting the existing institutional arrangements with the federal system but rather have adopted a role more in keeping with our own expertise, academic responsibilities and limited financial backing.

Our role as technical advisors presently includes clarification of social problems confronting the Kaibab people, searches for appropriate program funding, grant application and the organization and administration of specific developmental projects.

2. The Model

The Research and Development approach to human problems includes two basic features (a) contextual mapping (Dobyns et al 1967a) and (b) strategic intervention (Dobyns et al 1967b).

Holmberg's rationale for context mapping was that it provided a systematic feedback relationship between the findings of behavioral science and their application. The approach is one which facilitates the combination of investigator and intervenor roles.

The Holmbergian model (Figure 1) is in a columnar format which facilitates graphic display (on a 12 x 16 foot wall, in the Cornell case) of conditions past, present and anticipated as well as description of the intervention strategies deployed and planned.

The system flowchart shown in Figure 2 is a re-arrangement of the constituent elements in Holmberg's model. This chart more clearly demonstrates the continuously iterative feedback relationship between research and development or more specifically between social problem formulation and ameliorative action - the so called strategic intervention.

HOLMBERGIAN CONTEXTUAL MAP COLUMN PLAN.

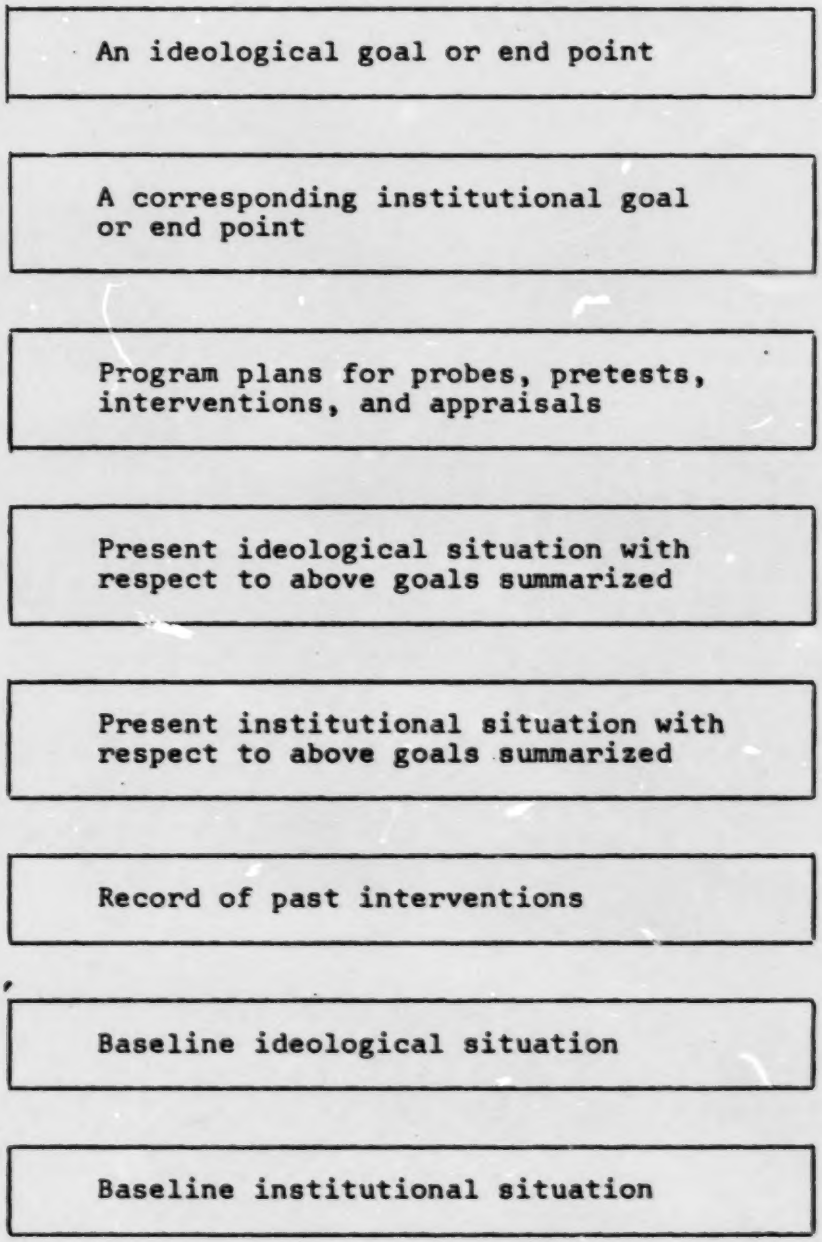
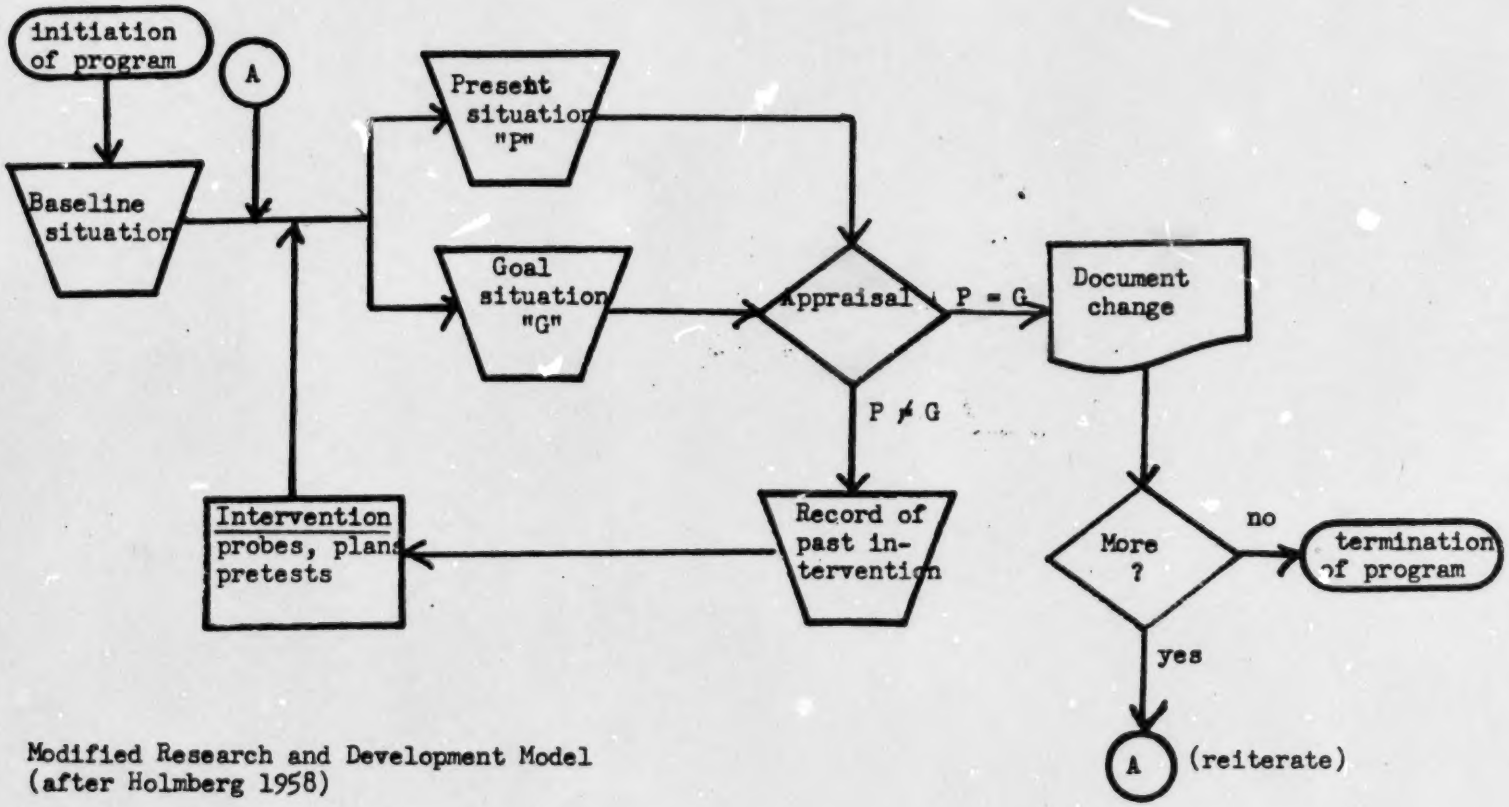

An ideological goal or end point
A corresponding institutional goal or end point
Program plans for probes, pretests, interventions, and appraisals
Present ideological situation with respect to above goals summarized
Present institutional situation with respect to above goals summarized
Record of past interventions
Baseline ideological situation
Baseline institutional situation

Figure 1

0006



Modified Research and Development Model
(after Holmberg 1958)

Figure 2

Social problem formulation consists of identifying the significant gaps between reality and expectations. Arnold Rose, a sociologist, defines a social problem as:

> a situation affecting a significant number of people that is believed by them and/or by a significant number of others in the society to be a source of difficulty or of unhappiness, and one that is capable of amelioration(Rose 1964).

For our purposes this translates into the difference between the present situation and the goal situation as established in the appraisal block in the flowchart presented in Figure 2.

On the basis of that appraisal the problem is determined to be either solved, in which case the program is terminated, or unsolved in which case the investigator-intervenor constructs a record of relevant interventions having occurred in the past. From this input then one designs appropriate probes, plans, and pretests and strategic intervention proceeds.

Intervention is strategic if it is at once oriented toward the rectification or modification of the real-ideal gap and directed specifically towards those points in the socio-cultural configuration at which functional, or more correctly, dysfunctional elements are conjoined.

As the process proceeds the intervention results are fed back into a reconstruction of the present situation and or goal situation and the newly generated socio-cultural situation is again appraised as to whether the problem has been solved either through correct action or goal redefinition. It is well known that problem solving can also be problem generation so the process is continuous to the point that either a utopian condition obtains or conditions warrant termination of the program. That contingency, too, is provided for in this model.

The Kamunts Project is so-called because the model deployed is one in which complete success is always one jump away -- kamunts is the Southern Paiute word for jackrabbit.

3. Application of the model

a. Initiating the program

Our first contact with the Southern Paiute population was in a remote area of Southern Utah where my wife and I encountered a group of male Paiutes engaged in a wild burro chase. We were invited to join in the beer drinking which accompanied the event. We did and soon were in a discussion of grass-roots level Paiute

social problems including questions over the role of the church (LDS), unemployment, ignorance of heritage and racism. Subsequent monitoring of the Paiute situation through attendance at formal tribal meetings, consultation with Paiute students at the college and repeated interaction with our first acquaintances indicated that the range of problems was indeed great and more complex than we had anticipated. Attempts at intervention in the lives of the Paiutes by well-intentioned but untrained individuals and agencies had succeeded in driving wedges between the already factionalized bands of the terminated Utah Paiute peoples.

Private consultation with Dr. Henry F. Dobyns brought the suggestion that we confer with the Kaibab people, a reservation group in Arizona, regarding an archeological project for which they had unsuccessfully sought funding. His suggestion was brought to the attention of the Kaibab Tribal Chairman and the Kaibab Tribal Planner who concurred that they would like to see the project underway. This then was our entree into the Kaibab community.

We began exploratory visits with the Kaibab Tribal Chairman and the Kaibab Tribal Planner. The purpose of these visits was to establish the nature of their problems and the extent to which we

could find a role commensurate with our capabilities. On the basis of these consultations, we decided to establish a pilot project at the Kaibab Reservation in the "Arizona Strip." This site was chosen as a demonstration site because the reservation was much more stable than a more conveniently located community off the reservation. It was hoped that the pilot project would serve to enlighten both the Paiute and Anglo members of the community as to the legitimacy and effectiveness of applied anthropology as an alternative approach to social problem solving.

The first problem which we confronted was a shortage of available published material dealing with the Southern Paiute. Our first step, therefore, was to compile a library on the history, prehistory, ethnology and linguistics of the Southern Paiute as well as the relevant federal and state documents. Using Fowler's (1970) Great Basin Bibliography as a baseline we secured a series of grants totalling $8,000 for the purpose of procuring the necessary background literature. Our goal was to obtain all known materials relevant to the Southern Paiute. To date we have on file about 860 of the 1000 or so titles listed by Fowler.

b. Social Problem Formulation

Repeated consultations with tribal representatives resulted

in a clarification of the social problem situation, in terms of the model, the difference between the present and goal situations. As they defined it there is a problem in maintaining the social and cultural continuity of the small (pop. 150) reservation community. This condition, they attribute to the narrow economic base. Despite some farming, a tribal work program of modest proportions, public and church welfare programs and various federal projects the demand for cash has meant that many of the middle generation of Paiutes have migrated to urban centers in search of wage labor. The isolation of the Kaibab Reservation (located between Colorado City and Fredonia, Arizona) means that return visits are rare and if prolonged means job loss. This out-migration means that the traditional extended family pattern is interrupted to the point that children are no longer exposed to the knowledge of the elders and are increasingly exposed to the values of the Euro-American world. This is seen by many Paiutes as leading to the ultimate demise of Paiute society in the forseeable future. The aim of the tribal leaders is to stem this outflow and revitalize Paiute culture in the context of the reservation. They see moderate and well planned economic diversification as a way to restore the social conditions necessary for the maintenance of continuity in Paiute tradition.

Another problem to which the Paiute had addressed themselves unsuccessfully was the establishment of special schooling in the Paiute language. Despite an $8.00/hr inducement no native speaker of Paiute sought the role of teacher. It seemed to us that the unwillingness was not out of lack of sympathy for the goals but rather that the pedagogic situation was untenable for traditional Paiutes.

In sum, the social problem to which we have addressed ourselves is the fact that the goal of maintaining continuity in Paiute language, culture and society is seriously jeopardized by the present out-migration for wage labor.

c. Intervention

The first attempt of record to correct this situation was that of Drs. Henry F. Dobyns and Robert C. Euler. They attempted to stimulate interest from the general public in Paiute life through the production of an Indian Tribal Series (Henry Dobyns, editor) publication of an ethnohistorical account of the Kaibab Paiute (Euler 1972). The proceeds from sales of this book and an attractively struck silver medal were to aid in the funding of an archeological project on the reservation which was (and is) hoped would be an attractant to tourists (See Figure 3).

This approach was accompanied by a manpower survey of the reservation community conducted by Dr. Richard Stoffle of the University of Wisconsin. This survey indicated that there was both sufficient

INDIAN TRIBAL SERIES NEWS

401 East Indian School
Phoenix, Arizona 85012

Volume 1, Number 2, 1972

STAMP

DONATIONS STILL SOUGHT BY PAIUTES FOR 'DIG' OF CENTURIES OLD RUIN

Tribe Hopes Find Will Draw Tourists

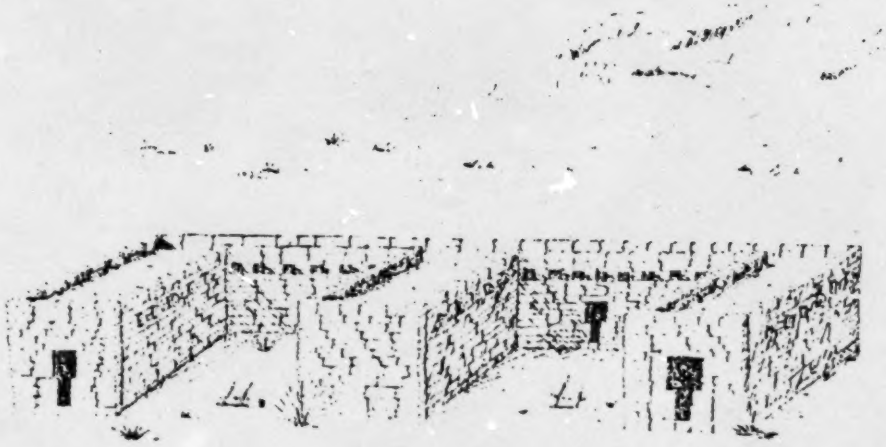
Donations from Indian Tribal Series subscribers and the public in general are beginning to come into ITS offices and to Tribal Chairman, starting to pave the way for an archeological dig on the Reservation.

It's hoped that a Pueblo ruin last occupied about 1100 A.D., will become a tourist attraction which will generate sufficient traffic to support a small motel and other facilities.

There is virtually no current economic base for the Tribe. The Reservation in northwestern Arizona has no marketable timber, no mineral resources and too little water to support commercial agriculture.

Average family income is about $1,000 a year at the present time, and younger members of the Tribe must leave the Reservation to find work.

The dig would provide immediate employment for some of them, with spin-off tourism jobs to follow. In addition, students from Prescott College, Prescott, Arizona would work with Tribal members on the dig, furthering their education and at the same time passing along some of their knowledge to Paiute youth.



Artist's sketch shows how pueblo ruin now covered by an earthen mound is expected to look when an archeological 'dig' is completed on the Paiute reservation in northwestern Arizona. Building is believed to have been inhabited about 100 A.D.

Pipe Springs National Monument on the edge of the Reservation attracts some 40,000 visitors a year, but they don't spend any time on the Reservation at present.

The Kaibab Paiute Reservation is located in one of the most colorful recreation areas in the country. It is surrounded by national parks, monuments and recreational areas such as the Grand Canyon, Pipe Springs, Tuweep, Zion, Cedar Breaks, Lake Powell and Lee's Ferry.

An historic ruin might be just the drawing card to attract enough visitors to provide sufficient employment for Paiutes to keep their culture alive.

Donations may be sent to Bill Tom, Tribal chairman, P. O. Box 302, Fredonia, Arizona 85022 or to Indian Tribal Series, 401 East Indian School Road, Phoenix, Arizona 85012.

Figure 3

manpower and sufficient interest in maintaining residence on the reservation to warrant institutional development of a modest scale on the reservation (Stoffle 1972).

Our own intervention began when my colleague at Southern Utah State College, Dr. Richard A. Thompson, agreed to assist the Paiute people in the restoration project. In order to predict the impact of a full scale operation and to allay the apprehensions of some of the older people concerned that the project would destroy Paiute burials he entered a small survey crew onto the reservation for summer of 1974. A third rationale for the survey was to determine the scope of the project and the scientific value of the sites.

The probe was successful. The crew was cautiously but well received. Paiute sites were distinguished from Puebloan sites and marked for preservation and scientifically the area warrants study.

It seemed to us however that the stabilization of a Puebloan ruin and establishment of an archeological park complete with live, working archeologists and trained Paiute fieldworkers would do little to enhance Paiute consciousness which was after all the primary goal. We suggested then that it might be well to consider the establishment of a museum which would house not only the Puebloan artifacts from the dig but which would also describe the remarkable adaptations of the Southern

Paiute to their arid environment. The idea gained acceptability as we discussed the possibility of combining a museum with a Paiute oriented teaching facility with bilingual English and Paiute story lines. This suggestion fit well with the existing pattern of expressed needs.

The limiting factor in this R&D program is not gaining the cooperation of the Paiute people; they have been most helpful. The tribal education committee selected an advisory council to assist us in the development of these programs; the Tribal Planner and Tribal Chairman have spent many hours in discussion and planning. Nor do we lack for support from the community of anthropologists. Several well-known students of Paiute and/or Southwestern native culture have acceded to fill consultative and advisory roles in the project. The limiting factor is funding. We have submitted applications for support to several private foundations indicating past interest in Indian culture, developmental change, museums and the like. They complain that the economic downturn has limited their resources. We have turned now to federal agencies for assistance. A grant application was recently submitted to the Ethnic Heritage Studies Program of the Department of Health, Education and Welfare and we maintain hopes that this will be fruitful. Perhaps we need an anthropological study of funding.

Our next step will be to adopt an ethnomethodological approach and organize a fund search along the lines of the traditional communal rabbit hunt complete with a mile-long kamunts net.

Bibliography

Dobyns, Henry F., Allan R. Holmberg, Morris E. Opler and Lauriston Sharp
1967a Methods for Analyzing Cultural Change. Department of Anthropology; Cornell University; Ithaca, New York.

Dobyns, Henry F., Allan R. Holmberg, Morris E. Opler and Lauriston Sharp
1967b Strategic Intervention in the Cultural Change Process. Department of Anthropology; Cornell University; Ithaca, New York.

Dobyns, Henry F.
1975, Personal Communication

Euler, Robert C.
1972 The Paiute People. Phoenix: Indian Tribal Series.

Fowler, Catherine S. (compiler)
1970 Great Basin Anthropology: A Bibliography. Reno: Desert Research Institute Social Science Publication No. 5.

Holmberg, Allan R.
1958 "The Research and Development Approach to the Study of Change," Human Organization 17:12-16.

Rose, Arnold
1964 "Social Problems," in Gould and Kolb (eds.) A Dictionary of the Social Sciences, New York: UNESCO.

Stoffle, Richard
1973, Personal Communication